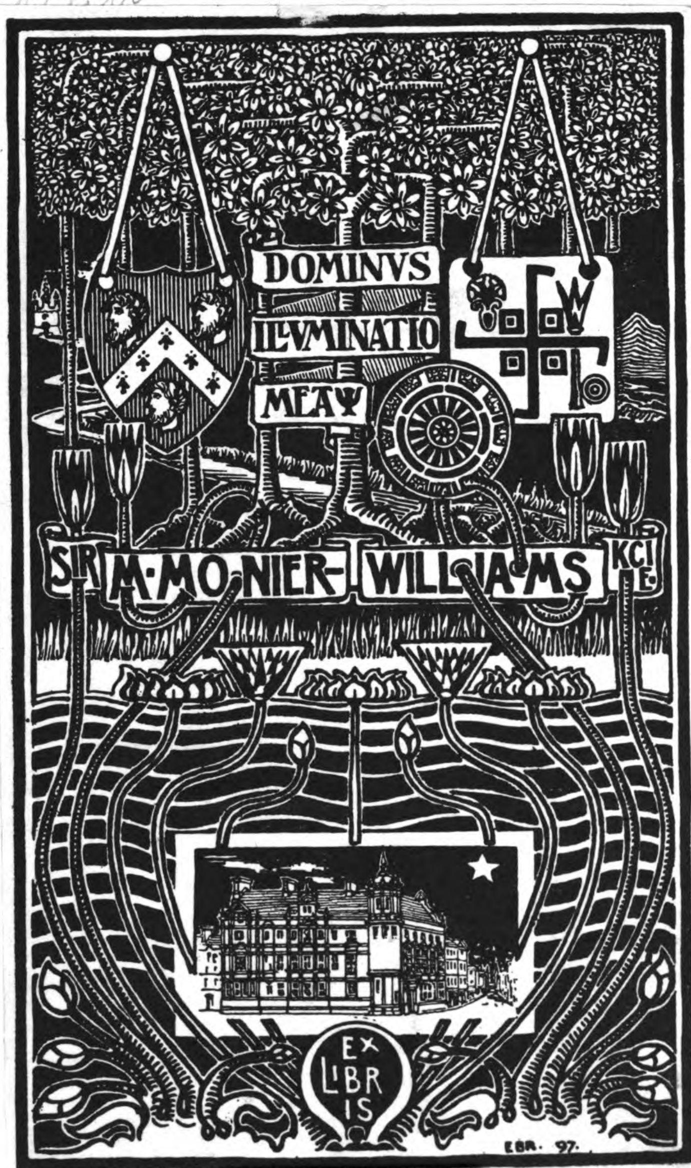

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MEA
SIR M·MONIER-WILLIAMS KCIE
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Presented by
PRAMADĀ DĀS MITRA
to Monier Williams
at Benares
January 1876.

REMARKS

ON

MR. LINGAM LAKSHMAJI PANTLU GARU'S

LECTURE

ON THE

SOCIAL STATUS OF THE HINDUS,

WITH SPECIAL REFERENCE

TO

THE HINDU SYSTEM OF WORSHIP,

AND

THE HINDU DOCTRINE OF NECESSITY.

BY

A HINDU.
Pramada Das Mitra

READ BEFORE

THE BENARES INSTITUTE,

ON THE 9TH APRIL 1867.

BENARES:

PRINTED AT THE MEDICAL HALL PRESS.

1867.

To Professor Monier Williams, M.A.
with the writer's best regards

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My dear Sir,

As promised, I beg to send you my little pamphlet but with some hesitation. It was written many years ago in a state of excitement caused by a very unjust pamphlet. I cannot however now approve the sarcastic expressions which it contains, though they were perhaps justifiable at the time.

The sentiments therein abandon

It is a custom among us, while persons part for some time, to ask each other's forgiveness for any error or fault that they may have committed in their mutual intercourse. Our friend Mr. Lakshmaji Garu has carefully observed this custom in delivering, on the eve of his departure from this place, a Lecture couched in the kindest terms and breathing a most generous and charitable spirit!

Heedless of the express rule of the Institute forbidding all discussion or discourse on Religion, the Lecturer has deemed it proper to revile and rail at our system of worship and almost all that we hold sacred, not excepting even our Divinities. But before we renounce our Religion at his teaching, we would stop to consider if he has taken the trouble of studying, with the aid of a competent instructor, and with a heart divested of prejudices and open to the reception of truth, the doctrines of our Sacred Writings, and then has been convinced of their error and falsehood. Unfortunately for the Lecturer, even the quotation he makes of a common counsel of Cháṇakya betrays his gross ignorance of the very elements of Sanskrit. How then could he comprehend those abstruse doctrines which scholars like Colebrook and Ballantyne spent years of study before they could understand? But he hopes, he is sure, that he has understood the Upanishads themselves—the end of the Vedas, and therefore the basis of the whole fabric of our Religion—has understood them to bear a sense which a Śankaráchárya, a Mádhavácbárya, and a hundred other learned doctors, with all their knowledge acquired by a lifetime of study, not to mention the Pandits of the present day,—could not understand. A man with a knowledge of English, serving only to furnish him with the most indecent terms to abuse his own coun-

trymen and Religion, with a knowledge of Sanskrit, just sufficient to enable him to misquote a few lines in the language, and name a few names—a Mr. Garu publicly declaring his superiority to India's most illustrious luminaries! Was there ever any thing more "preposterous and absurd" than this? But let us see what faults, what impurities, he finds in our Religion. "Idolatry," our Lecturer would say, "the name is sufficient to trumpet forth the grossness of our system of worship." Now, gentlemen, if by idolatry is meant a system of worship which confines our ideas of the Divinity to a mere image of clay or stone, which prevents our hearts from being expanded and elevated with lofty notions of the attributes of God, if this is what is meant by idolatry, we disclaim idolatry, we abhor idolatry and deplore the ignorance or uncharitableness of those that charge us with this grovelling system of worship. But our Lecturer does not seem to charge us with this species of idolatry. He allows that we have some idea of the holy attributes of God. His horror of idolatry, and indeed that of many who have been taught to hate Symbolical Worship, arises from our ascribing those attributes, as they suppose, to an idol. Now I would ask what does the Lecturer mean when he says? "We regard every idol we worship as the Self-existent, Eternal, Supreme Being who is the cause of every thing and into whom every thing is finally absorbed." There can be attached three meanings to this sentence. (1) That all our notions of Godhead are limited to our idols, it is our idols that are our divinities, and beyond our idols we have no divinity. Or in other words our notions of a Supreme Being (or rather Supreme Beings, for we have many idols) are that he or they are pieces of wood or stone shaped to certain forms, of course, inert, extended, divisible &c. That is to say, we are the

most grovelling materialists and therefore, properly speaking, atheists. Here I defy the bitterest enemy of Hinduism to say if such a charge brought against a people who have conceived sublimer notions of the Deity than any other nation ancient or modern, who deny the very existence of matter, would not only be utterly false but ludicrous. I have however declared that this does not seem to be the meaning of the Lecturer.

The Second meaning that can be attached to the charge is that we do believe in a Supreme Being, Infinite and Eternal, who is distinct from the idols, yet at the same time we believe him to be mere idols, or masses of matter, inert, unthinking and perishable. This, gentlemen, is certainly the meaning of Mr. Garu. But I ask the candour and judgment of those who are not bigots, to say if it is possible, if it is conceivable, that a rational being should believe even for a moment that a mass of matter, unthinking and inert, is the Lord of creation, preservation and destruction. Now the fact that Mr. Garu only echoes the parrot-words of hundreds of ignorant *bigots* in giving such an account of our system of symbolical worship, or the fact of the mistake's being a general one among the literary *mob* is not, in the slighest degree, ground for believing such an absurdity. It is *not* the image that we worship as the Supreme Being, but the Omnipresent Spirit that pervades the image as he pervades the whole universe. If firmly believing, as we do, in the omnipresence of God, we behold, by the aid of our imagination, in the *form* of an image any of his Glorious Manifestations, * ought we to be charged with identifying Him with the *matter* of the image, whilst during those moments of sincere and fervent devotion, we do not even think of matter? If at the sight of a portrait of a beloved and venerated friend, no

* The doctrine of Divine Manifestation will be hereafter explained.

6 If at the sight of the portrait of a beloved friend, no

6 longer existing in this world, our heart is filled with sentiments of love and reverence; if we fancy him present in the picture still looking upon us with his wonted tenderness and affection and then indulge our feelings of love and gratitude, should we be charged with offering the grossest insult to him that of fancying him to be no other than a piece of painted paper? Was Cowper all the while insulting and abusing his departed mother, when holding communion with his dear parent visible to his fancy's eye in her picture, he was penning the tenderest of his verses?

> "O that those lips had language! Life has pass'd
> With me but roughly since I heard thee last.
> Those lips are thine—thy own sweet smile I see,
> The same, that oft in childhood solac'd me;
> Voice only fails, else how distinct they say,
> "Grieve not my child, chase all thy fears away!"
> The meek intelligence of those clear eyes
> (Blest be the art that can immortalize,
> The art that baffles Time's gigantic claim
> To quench it) here shines on me still the same.
> Faithful remembrancer of one so dear,
> O welcome guest, though unexpected here!
> And while that face renews my filial grief,
> Fancy shall weave a charm for my relief,
> Shall steep me in Elysian reverie,
> A momentary dream that thou art she."

But why should I thus insult your common sense, by illustrating by example the ludicrous absurdity of a charge which, as no man in his senses can ever doubt its utter falsehood, can never touch us, but must only prove the ungenerousness of its author.

But, as I have already said, there is a Third meaning which may be attached to the sentence—'We regard every idol we worship as the Self-existent, Supreme

Being &c.,' but which was certainly never intended nor even conceived by its author, *viz.* that we believe that what is Real in the idols is the Supreme Being, that the stone or wood is a mere illusion, seeming to exist because of the sustaining presence of the Divine Spirit. And here let me ask Mr. Lakshmaji, if we see Him present in an image, if our heart is kindled with the holy flames of devotion under the inward belief of the Divine presence in the image, if we melt with joy and love in the contemplation of the God of blessedness and mercy, are we to be considered as only insulting Him? They only think it an insult to the Deity to worship Him in an image, whose education prevents them from *really* and *earnestly* believing that He is present everywhere, who cannot but think of the stone or wood only, when they attempt to think of the Divine Spirit pervading an image. But because they cannot separate the ideas of gross matter from an image, ought those who can do so, and are able to contemplate the Infinite Spirit as present in it, ought they, I say, to be charged with materialism? Our religion teaches us to meditate on the Deity as pervading the vast universe and every infinitesimal portion of it, it teaches us to believe that the phenomenal world derives its notional reality from the magic power of God, who alone absolutely exists. We glory therefore, that during some moments at least, we can divest ourselves of the ideas of matter and *feel* (not merely declare in words, as our Lecturer does) the presence of the only absolute Reality, the Eternal Spirit. And we pity those whose devotion, whose ideas of Godhead, whose belief in the Divine omnipresence do not extend beyond the articulation of certain parrot-phrases plagiarized from the Bible or other English books. It might perhaps be objected—' Why do not you worship the Omnipresent Deity in any other material object than an image or symbol *consecrated*'?

I answer, simply because no association has been established in our minds between it and the presence of God. And the images and symbols consecrated are held sacred, only because they invariably remind us of the Divine presence in them.

There is however another objection urged by the Lecturer which would seem irrefutable to those who having received a purely English education and being incapable of thinking for themselves, have imbibed ideas that are ultimately to be traced to the Old Testament, which, among the Commandments of God, has the prohibition of Symbolical or Representative Worship, perhaps with reference only to the grovelling and cruel idolatry of the Phœnicians. I advisedly say 'symbolical or representative worship,' instead of using the common term idolatry, as this word being almost invariably accompanied with terms of reproach almost necessarily suggests something gross and grovelling. The objection in the terms of the Lecturer is—"Is it not the greatest insult that we can offer to the Almighty by representing him in any shape?" We shall altogether dismiss the consideration as to whether any act can be an insult, if it is not intended to be so. Let us allow that it is an insult, whether meant so or not, to represent the Supreme Being in any form. But alas! for the Lecturer and those others that boast of worshipping the Deity in a *purely* spiritual manner, such insult they all offer to him whose Spiritual Nature transcends human conception. There is not an earthly worshipper who is not an anthropomorphist, who is not an idolater in this sense. It seems to be a startling paradox to some of us. But you shall soon see, gentlemen, that it is not a paradox, it is a truth that has been borne testimony to by the greatest philosophers of both ancient and mordern

times. Here are the words of that acute and deep thinker Sir William Hamilton, reputed by many as one of the greatest modern geniuses in Metaphysics, who, let me also add, is an orthodox Christian : "True therefore are the declarations of a pious philosophy 'A God understood would be no God at all, to think that God is as we can think him to be is blasphemy.' In this consummation nature and revelation, paganism and Christianity are at one : and from either source the testimonies are so numerous that I must refrain from quoting any." But why resort to authorities to establish a truth of which the whole human kind is inwardly conscious, though many are unwilling to admit it entirely. Try, gentlemen, try to conceive any notion of Spirit—not of human, finite Spirit which even is inconceivable—of an Infinite Spirit which is not bounded by time or space, which has neither form nor abode, which has not a mind such as ours, which in the sublime language of the Upanishads is the Eternal Joy and Wisdom नित्यं विज्ञानमानन्दं ब्रह्म. Does not the Lecturer himself say all this, does he not himself quote a text of the Upanishads यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह i. e., 'From whom words turn back along with the mind, not having reached Him'. But, say the vaunting spiritual worshippers, we cannot indeed conceive Him in His essential nature, but can conceive Him in his attributes of Omnipotence, Wisdom and Mercy, can conceive Him as ruling and preserving His world, as loving us His creatures. These are mere words with little or no sense in them. How can we conceive His attributes without conceiving Him who has the attributes ? Is it not established by the unanimous consent of the best thinkers that we cannot conceive abstract notions, that we cannot conceive love, justice, &c., in the abstract, even regarded as human attributes? How then can we conceive the infinite attributes in the abstract. ?

Now because we cannot conceive the Divine Spirit in His absolute nature nor His abstract attributes, are we to give up meditating on Him, are we to give up worshipping and adoring Him, are we to turn practical atheists, are we to follow that Religion of the Mouth which belongs to the Lecturer and those of our countrymen who, with a sigh be it said, not having studied a page of our Sacred Writings with an earnest truth-seeking spirit, have become traitors to their Holy Religion, ungrateful to their noble ancestors, and blasphemous against their divinities. Never, gentlemen, never—let us sincerely pray to the Holy God—may we fall into atheism in practice, by aiming at spiritual theism merely in words. A question here naturally suggests itself. Are the Christians who do not worship the Deity in external symbols and in images, are they all practically atheists? Far be it from me so to intimate. But on the contrary let me declare my firm conviction that those among them who really attempt to enjoy the sublime bliss of devotion, by contemplating His heart-elevating, holy attributes, must, as a matter of course, form some image in their minds though not settled and definite as we do. Is it not in the Bible itself that we hear of an *abode* (namely heaven) of God to dwell in, of a throne to sit in, surrounded though it be by multitudes of hymning angels? Now would the Lecturer say that this account insults Him whose abode is infinite space, nay who has no abode, who can neither sit down nor be surrounded? Not to mention the account of the descent of the Holy Ghost in the form of a dove, even the metaphorical way of speaking of the fingers of God and representing the earth as His foot-stool, is an insult to His spiritual nature according to Mr. Garu's ideas. A metaphor is nothing but a comparison implied. Now according to Mr. Garu's ways of thinking, is it not derogatory to compare the creative

energy of God to fingers? Is it not bringing down the self-dependent spiritual power of God to the level of our power who must form and mould with our fingers? Do not the rationalists or deists or so called Brâhmas, the last of whom consider the Christians no less than ourselves as idolaters, do they not use expressions implying human things, to describe the attributes of God? Do they think it would be blasphemy to call God our father or mother? Yet do not these words imply human relations? Now, gentlemen, this metaphorical way of speaking of the unthinkable and infinite Spirit clearly shows that the representing Him under human images as that of our father, or shepherd, as Christians love to call Him, is calculated to awaken warm feelings of devotion in our heart. Does not this figurative way of representing the Deity show that the mere intellectual conception of the existence of a God can be of little avail for purposes of practical devotion, that our feelings, from the sublimest to the most grovelling, must be awakened, if awakened at all, through our imagination, that is to say, through our forming some image, vaster though it should be than our idea of the heavens, or more glorious than that of the sun? And if we must form images in our minds, we certainly commit no sin in forming external images as *symbols* or *remembrancers* of the Divinity. Adoring God in external symbols, if we are charged with bringing Him down to the level of matter, we can with better reason charge those who form mental conceptions of the Deity with identifying Him with mere ideas of their minds. It would not avail them to exclaim—"We do not identify God with our ideas, we only conceive him, we make him the object of our conception." How can you, weak, perishable, finite, ignorant creatures, make Him the object of your conception who transcends your highest conceptions? Is it not a blasphemy to say

that the highest seraph can make Him an object of conception? Nay is it not mere nonsense to speak of Him as being an object of conception? How can He be an object of conception, who transcends the objective and subjective universe, who is the Soul of our souls, who is Intelligence Absolute. The sublime Upanishad exclaims विज्ञातारमरे केन विजानीयात् "By what *faculty or organ* canst thou know Him who is The Knower." न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो नविद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि "The eye reaches Him not, the speech reaches Him not, nor does the mind; we know Him not, nor know we how one should declare Him; other He is than the known and Supreme He is over the unknown."

What may be the religion of the Lecturer I know not, but I can presume that his capabilities for a purely spiritual worship are not higher than those of his fellow-men who, as I have already amply shown, all, of necessity, invest the Deity in their minds with sensible forms and address Him by words implying human relations. Yet the Lecturer blasphemes our faith because it represents the Energies of the Holy Trinity as their consorts, not in absolute reality, but on a principle and according to a theory which I am now going to explain.

The human forms that are ascribed to the Divine Trimúrti are not intended to be considered as their real forms. There is not a single Purána which does not teem with texts that His real form is Eternal Blessedness and Wisdom, Infinite, Omnipotent and Omniscient, that does not declare that His sensible forms though glorious are illusive, real only with respect to us, not in absolute. Here we have arrived at the fundamental principle of our system of Representative Worship. While the Christians speak of His Holy functions under metaphors and re-

presentations which, being founded upon human ideas of activity, come home to their hearts and fill them with piety; we believe that the Supreme Being Himself, out of sheer mercy to His ignorant creatures, has assumed glorious forms for our meditation and in those forms performed deeds of power and mercy, in order that by glorifying them we may ennoble and purify our hearts with devotion. Nay have not the Christians a thinkable divinity in their Jesus Christ whom they call Man-God? Do they not contemplate in him their Creator himself acting and speaking in his unbounded benevolence for our good, and then even suffering the pangs of crucifixion for our eternal life?

But even if this comparison does not appear satisfactory, I quote the following Biblical descriptions of the Son of God and of God Himself, as seen in visions by St. John and the prophet Daniel respectively:—

"13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furance and his voice as the sound of many waters. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth and was dead; and behold I am alive for ever &c."

Revelation.

But hear the description of God himself:—

"9. I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as

snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels as burning fire &c."

Daniel.

Now were these visions idolatrous and wicked, yet did they not represent the Deity under a material form? Was it not the 'Living God' that manifested Himself in these *inspired* and therefore *true* visions to the prophet and the saint? Perhaps it may he answered that these representations of the Deity are typical (the white hair, for intance, being a symbol of his eternity) but that they are not entirely typical would be evident to any one who examines the whole of the passages and is perhaps admitted by the Christians themselves. Admitting however that they are entirely typical, did not God manifest himself in those forms? If so, I would ask the Christians if they would consider it a blasphemy to meditate on Him in them. To think it a blasphemy would be itself a blasphemy as being rebellious against the Deity who did manifest himself so to his prophets. What sin then do we commit in meditating on the Deity in forms far more glorious than these Biblical representations, which forms we yet believe are not his real forms but often typical ones assumed by Him for our contemplation? And is not such a meditation perfectly consistent with entertaining the most spiritual ideas of the Deity? My reason for proving the purity of Representative Worship particularly in accordance to Christian ideas, is that our Lecturer has evidently imbibed Christian notions, holds the doctrines of Christian divines and looks at our system of worship from a Christian point of view.

Now gentlemen just in the above explained sense are the Energies of the Triform Deity personified as their

consorts, and is it at all absurd to believe that Omnipotence could manifest itself or its energies in conceivable but glorious forms, just as he has revealed his will by words called Revelation? It is because they do not, or will not understand this doctrine of Divine Manifestation that men whose utmost glory consists in stringing together a number of high-sounding English phrases, revile the Puránas, and in reviling them, blaspheme the Triune Deity whose glory they celebrate and whose adoration they inculcate.* But let us hear what our generous Lecturer says further: these are his own words – "Then again our ideas of Godhead are confined to the rooms in which we worship these idols: we are saints so long as we are seated near these idols and are worshipping them; but the moment we lose sight of them we are the most abandoned profligates and sinners. We lie, we steal, we deceive, we commit rape, we murder all day long and all night long and then early in the morning we bathe in the Ganges whose fithly waters wash away our sins and then worship our idols who pardon us. Preposterous and absurd! There cannot be a more conceivable folly than this. Purity of personal character is nothing to many of us: the Gangá and our idols help us to heaven?" How could the Lecturer who teaches us to fear God in his justice and omnipotence, how could he offer this insult to Holy Truth, how could he commit such an outrage against the rules of decency and gentlemanly speech? If the Puránas teach us that the Supreme One has assumed forms, capable of being meditated on, though more glorious than a thousand suns at

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* I, of course, do not include here those Puráṇas, and divisions or passages of Puráṇas that are considered by the most orthodox Pandits as spurious, such as the extant Brahma-vaivarta Purána and Pátála Khanda of the Padma Purána, the former of which has been the chief cause of disseminating unholy ideas with respect to the Divine Krishna. It is *corruptions* such as these that it is the duty of every true Indian patriot to remove, not to confound them with the genuine religion and then to abuse it, without even caring to know what it *is*.

once risen—

दिवि सूर्य्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

—do they prevent us, as our Lecturer implies, from contemplating his Divine attributes which indeed, as I have already declared, could not be contemplated in the abstract? Do they not teach us to love God with our heart and soul? Do they not teach us to love our neighbours as we do ourselves? Do they not teach us to regard with tenderness all living and sentient creatures? Do they not tell us that the only way to obtain bliss is the adoration of God, the practise of virtue and abstinence from sin in heart, deed and speech? Where then were the Lecturer's truthfulness and common sense when he accused us "of murdering all day long and all night long"—of an exhaustive series of vices and crimes, as if they were the natural results of our faith? He alludes to those Pauránic texts which extol the purifying power of Gangá in order to induce men to resort to and bathe in the Sacred River the sight of which cannot fail to excite the purest sentiments in any one who is capable of contemplating Nature as at once the temple of God and the manifestation of His divine power. Now, gentlemen, none but those who labour under the grossest ignorance of the Pauranic modes of exhortation, would, even for a moment, believe that they are to be understood literally. He who has any degree of acquaintance with our Sacred Writings is aware of what is called the Stuti-váda Śástra, or hyperbolical injunction, intended merely to allure us to the path of purity and virtue.

Who will deny that there are vicious and wicked men among us, as there are in every part of the world, who yet profess to follow their Religion? But what

logic except that of Mr. Garu, what charity except that of this gentleman would impute their crimes to their Religion ?

Gentlemen, the Lecturer is not content with reviling our system of worship or our Divinities in general : he blasphemes without hesitation against the "shape" in which Mahádeva is worshipped. Here, gentlemen, the ignorance and unhesitating effrontery of the Lecturer manifest themselves in their highest pitch. Hear what a foreigner with no partiality for our modes of worship, having no sympathy with our ideas and feelings except such as justice and candour could raise in his heart, but a profound scholar who had examined our Sacred Writings —hear what account Professor Wilson gave of the Linga Purána itself which is devoted to the form of worship, vilified by this genuine patriot : "Although however the Linga holds a prominent place among them, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity : it is all mystical and spiritual. The Linga is twofold, external and internal. The ignorant, who need a visible sign, worship Śiva through a '*mark*' or '*type*'—which is the proper meaning of the word 'Linga' —of wood, or stone ; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, which is Śiva himself. Whatever may have been the origin of this form of worship in India, the notions upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Puránas."

Without any regard for consistency, Mr. Lakshamaji declares that our own texts denounce Symbolical Worship. I would just ask him to what book the text

cited by him प्रतिमास्वल्पबुद्धीनाम् belongs. I am not aware of its source, but from the numbers of such texts to be found in several of the Puránas, I presume, it too must belong to the same source. Now does not the Lecturer himself say that the Puránas do teach the worship of images ? To remove the apparent discrepancy, I have to tell the Lecturer that, according to our Scriptures, अल्पबुद्धि 'one of small intellect' does not exclude from the sphere of its denotation, such intellects as his own or that of his fellow-thinkers but only Yogís who by abstract devotion have made themselves fit to meditate on the Deity in his true nature.

It is a characteristic of narrow minds that, whenever any large idea is brought in contact with them, they must straighten the idea itself so as to fit it to their narrowness. Now Mr. Lakshamaji has learnt that God is to be adored by the purity of the soul alone, consequently he deduces that flowers and leaves ought not to be in any case things to worship God with. But if dark prejudices have not yet altogether obfuscated his rationality, I would solicit him to consider whether even flowers and leaves when *consecrated* by our love of God may not be acceptable to Him who is the searcher of our hearts and sees our inmost motives. Lamentable is the ignorance of him who thinks it is a folly to offer him flowers and leaves because the Creator of the universe cannot want them, but who reflect not that our loftiest praise would, according to that consideration, be an equal folly, for it is no more wanted by him, nor does it reach him whose glory no human tongue can describe, whose glory transcends the hymns of the highest seraph. The natural consequence of such an opinion would be absolute silence in respect to the Deity, that is practical atheism. The Bhagabad-Gíta, which in its sublime spirituality surpasses, with the exception of the

Upanishads upon which it is founded, perhaps all other theological books existing in any language, represents the God of love thus speaking :—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

"Whoever that has controlled his heart, offers me, with devotion, leaf or flower or fruit or water, of him I accept that offering of love."

The absurdity of the contrast which the Lecturer draws between our Monotheistic and Idolatrous systems, as he calls two phases of our Religious Faith, is too palpable to be pointed out. We really lament the ignorance or uncharitableness of those who confound our representative worship with the Phœnician, Grecian, or Roman idolatry as represented by European writers, and then charge it with polytheism in the teeth of thousands of texts in the Puránas, declaring in clear and unmistakable terms that there is but one God who manifests himself as Brahmá, Vishnu and Rudra in his functions of creation, preservation and destruction, who is again called Śiva or Sadá-Śiva or Náráyana in his absolute nature of blessedness, when not putting forth his energy in the triple act of Omnipotence. None of you gentlemen needs to be told that the Mahábhárata and the Puránas are all founded and based upon the Monotheistic Upanishads and are intended to prepare us, by purifying and elevating our hearts with habitual sentiments of genuine devotion, for that true spiritual worship of the Supreme Brahma which is as far removed from the feigned and false spiritual worship of our Lecturer as the glorious sun is removed from chaotic darkness. As a drop from the ocean, I shall give the following extract of a hymn to Mahádeva from the Káśí-Khanda of the Skanda Purána :

एकं ब्रह्मैवाद्वितीयं समस्तं । सत्यं सत्यं नेह नानास्ति किञ्चित् ।
एको रुद्रो न द्वितीयोऽवतस्थे । तस्मादेकं त्वां प्रपद्ये महेशम् ॥ १ ॥

"Verily verily the One Supreme only without a second is this universal whole; multiplicity there is none here. One Rudra alone without a second existed in the beginning. To thee alone, Mighty Lord, I therefore fly for refuge!"

(The third line of this stanza uses almost the very words of an Upanishad text, *viz.*

एको हि रुद्रो न द्वितीयाय तस्थु
र्य इमान् लोकानीशत ईशिनीभिः ।
प्रत्यङ्जनांस्तिष्ठति सञ्चुकोपान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥ Śwetáśwatara Upanishad, III, 2.)

एकः कर्त्ता त्वं हि सर्व्वस्य शम्भो
नानारूपेष्वेकरूपोऽस्यरूपः ।
यद्वत्प्रत्यप्स्वर्क एकोऽप्यनेकस्
तस्मान्नान्यं त्वां विनेशं प्रपद्ये ॥ २ ॥

"Thou, Oh Author of Good! art the sole creator of all. Thou, Formless, bearest the same form in all this infinite variety of forms, just as the sun though reflected by many a piece of water is still one and the same. To none therefore but thee, oh Lord, I fly for refuge!"

रज्जौ सर्पः शुक्तिकायञ्च रूप्यं
नैरः पूरस्तन्मृगाख्ये मरीचौ ।
यद्वत्तद्विष्वगेषः प्रपञ्चो
यस्मिन् ज्ञाते तम्प्रपद्ये महेशम् ॥ ३ ॥

"As the serpent is an illusion that is seen in a rope, as the silver is an illusion fancied in the mother o'pearl, as the watery flood beheld in the mirage is an illusion, even so is this universe an illusion in Him, when known: to that Supreme Lord I fly for refuge!"

शब्दं गृह्णास्यश्रवास्त्वं हि जिघ्रे
रघ्राणस्त्वं व्यङ्घ्रिरायासि दूरात् ।
व्यक्षः पश्येस्त्वं रसज्ञोऽप्यजिह्वः
कस्त्वां सम्यग्वेत्त्यतस्त्वां प्रपद्ये ॥ ४ ॥

"Without ear thou perceivest sound, thou smellest without the organ of smell, without a foot thou comest from afar, thou seest without eyes, without a tongue thou art a knower of flavour. Oh! who is there that can comprehend thee, I fly therefore to thee for refuge!" (This hymn is a slightly modified paraphrase of an Upanishad text that runs thus :—अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं नच तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्Śwetáśwatara Upanishad, III, 9.)

नो वेदस्त्वामीश साक्षाद्धि वेद
नो वा विष्णुर्नो विधाताखिलस्य ।
नो योगीन्द्रा नेन्द्रमुख्याश्च देवा
भक्तो वेद त्वामतस्त्वां प्रपद्ये ॥ ५ ॥

"Oh Lord! the Veda knows thee not directly, nor does Vishnu, nor the Maker of all (Brahmá); * the chiefs

* As Rudra is here adored in His absolute nature of Brahma, Brahmá and Vishṇu, *as His manifestations,* are represented as if they were inferior to Him. The essential oneness of the Trinity and the perfect consistency of representing *any* one of the Three Persons, in respect of His absolute or manifested Godhead, as superior or inferior to the other two is beautifully expressed by Kálidása :—

एकैव मूर्त्तिर्बिभिदे त्रिधा सा
सामान्यमेषां प्रथमावरत्वं ।
विष्णोर्हरस्तस्य हरिः कदाचिद्
वेधास्तयोस्तावपि धातुराद्यौ ॥

—thus rendered into English verses by that distinguished scholar Mr. R. T. H. Griffith, M. A. :—

"In those Three Persons the One God was shown,
Each First in place, each Last,—not one alone;
Of Śiva, Vishṇu, Brahmá, each may be,
First, second, third, among the Blessed Three."

of ascetics know thee not, nor the deities whose head is Indra. He who has faith in thee knows thee, I fly therefore to thee for refuge!"

नो ते गोत्रं नेश जन्मापि नाख्या
नो ते रूपं नैव शीलं न देशः ।
इत्थम्भूतोपीश्वरस्त्वं त्रिलोक्याः
सर्व्वान् कामान् पूरयेस्तद्भजे त्वाम् ॥ ६ ॥

"Thou hast no family, Oh Lord! no birth, no name, no form, no habit, no abode. Such as thou art, thou art the Lord of the triple world and fulfillest all our desires: therefore I do adore thee!"

Is not this the adoration of the Supreme Being? Yet this is but an extract from one passage among innumerable passages of the Purânas, sublimer even than this sublime hymn, and exceeding in quantity and purity all that has ever been written about the Deity in any other language or perhaps all other languages taken together.

In other points however, the Lecturer himself at first admits that our Paurânic and Vaidântic systems are at one. These are his own words:—"In both systems man is not a free agent; prompted by the within-himself seated Divine power, he acts; yet inconsistently he enjoys the fruits of his good actions and suffers pain for the bad ones." But lo, 'the light of modern European Philosophy' is reflected upon our Vedânta system by the polished mirror of our Lecturer's mind and man is instantly perceived a 'free agent,' his soul gets a beginning if not an end, 'he is either transported after this corporeal separation to enjoy eternal bliss in heaven or thrown into the perpetual fires of hell.' Wonderful effect! The holy Vedânta is metamorphosed into the dark system of Calvin! A man born a Hindu, living among Hindus and professing an acquaintance with the Sacred Writings of the Hindus, holding the doctrine

ofan eternal hell, nay deriving that doctrine from the Vedánta itself—a doctrine which right-thinking European writers could not help speaking of as revolting to our inmost humanity—where shall I get words to express my horror at this hideous phenomenon! These conclusions, says our Lecturer, will be arrived at, to use his own words, 'by any reasonable man who has studied the Vedanta system by the light of modern European philosophy.' That is to say Colebrook, Wilson, Ballantyne and all other European Sanskrit Scholars were not reasonable men, for they did not arrive at those conclusions, though they too perhaps could avail themselves of the light of modern European philosophy. The truth is that the Lecturer knows absolutely nothing of the Vedánta, that he has never conceived the spirit of that Divine philosophy which has cast a glory upon the theological writings of the ancient Hindus. It is the Vedánta as 'tainted,' in Mr. Garu's opinion, 'by being interpreted according to Puranic ideas' that Colebrook called a refined Psychology, that Colonel Kennedy spoke of as the "most spiritual system that ever was imagined by man." It is the Vedánta based upon the Upanishads that teaches us the true knowledge of God, that teaches us to behold the whole universe as the manifestation of His energy. It is the philosophy of Vyása and Śankara that teaches that One only Infinite Spirit, the Eternal Blessed Wisdom, exists, that the universe exists not in independent reality but supported by His mysterious power *Máyá*. It is this philosophy, not Mr. Garu's European Vedánta, that teaches us that the fire, the lightning, the stars, the moon and the sun shine not in the light of God, that these shine by Him, the whole universe shines by His light :

न तत्र सूर्य्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्व्वं
तस्य भासा सर्व्वमिदं विभाति ॥

It is the Vedánta of the Upanishads, not the Vedánta as reflected in Mr. Garu's mimic-anglicised mind, that teaches us to behold the Eternal One before, Him behind, Him to the south and to the north, Him above and below, to behold Him pervading, Him only existing in this infinite universe.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्द्ध्वञ्च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

The doctrine of Necessity held in our philosophical writings has also excited the indignation of our Lecturer. According to his pure reason and infallible logic its tendency is to plunge us into the dark abyss of atheism. Yet it is a doctrine that is held by the representative of England's philosophical intellect John Stuart Mill. But who can deny the possibility of that thinker having failed to detect the manifest absurdity of a theory which such a profound philosopher as Mr. Garu firmly believes must of necessity turn us atheists? That doubt, gentlemen, which is suggested to your minds by the fact that Vyása, Śankara, and a thousand other Indian thinkers of different periods holding the doctrine, did not turn atheists—that doubt as militating against the unerring dictum of our Lecturer must be dismissed instantly and without a moment's hesitation. 'How'—you ask? Why, by this simple consideration that they were theists by chance or that they were idiots incapable of seeing the natural conclusion issuing from their doctrine. But before we condemn them as idiots or theists by chance, let us examine the doctrine of free agency, or freedom of the will. If by freedom of the will is meant that we can do, nay we must do, (except under physical restraint) whatever we will (using the verb of

course in its strict philosophical sense of volition), if such is the meaning of the doctrine, they were certainly not so idiotic as to deny it. But then let us trace our actions one step further back : what is it that determines our will ? Motives. What determines our motives ? I leave it to your candour and judgment, gentlemen, to decide whether or not our motives are determined by two causes, (1) certain Inward Propensities with which we are born and which are consequently original and may be called our nature, (2) External Circumstances as education, good or bad company, influencing our natural disposition and forming our moral character. Our natures were not under our control, we were not the authors of our natures. Now remain the external circumstances, among which Education is certainly the principal, nay in a wide sense, it may be said to comprehend all the external influences tending towards the formation of our character. It is evident to all that the Education which an individual receives is determined by causes among which the chief are the family in which he is born and the community in which he is placed. The man is generally but the child grown up both physically and morally, and the moral character of the man is frequently the result of the good or bad training which the child received and *which was beyond his control,* having been determined by the moral character, prudence or imprudence of his parents or guardians, as also by the examples of conduct that came under his view. The Bible says truly—'Train up a child in the way he should go and when he is old, he will not depart from it.' *Prov.* xxii. The causes then of the varieties of actions, good, bad or indifferent, may be summed up by the expression—'Varieties of nature placed in varieties of circumstances.' Now if external circumstances uncontrollable by us, or controllable by certain internal motives which were determined by our nature

or other external circumstances beyond our control—if, I say, external circumstances uncontrollable by us in the last resort, and nature-given propensities are all that have to do with the moral character of our actions, how can the doctrine of Freedom be maintained by any but the unthinking or the prejudiced? Ought a mere groundless fear of Atheism to lead us to disregard truth and thus to sin against the God of Truth? But let us examine the question in another point of view. Let us ask the champions of Free Agency the question—How do you account for one man doing good and another evil, though both are equally free to do either, and both are surrounded by external circumstances which they could both equally control? I assent to the absurdity of thinking that nature creates all men with equal moral dispositions and that all of them have an equal control over their surrounding circumstances. The difficulty still increases—*viz*. 'Whence are these varieties of good and evil deeds in the world'? It is indeed altogether out of question that some among us are more, and some less free, for such an opinion is inconsistent with believing in the Justice of God. We thus see that those who hold an absolute freedom of the will, would not only violate the universality of the law of causation, would not only most unphilosophically exclude that law from the moral world, but would do so in spite of clearly perceptible and unmistakable causes as perfectly uniform, regular and necessary, as those that govern the phenomena of the physical world. Now on the doctrine of Necessity a man being good or bad by certain determinate causes, we see how very great a duty it is on the part of the wiser and better classes of mankind to try their utmost to educate those who are ignorant and viciously inclined. On the Free Will doctrine education cannot be of any avail. For according to it a man does wrong simply because he

chooses, without any cause whatever, to do so, though he is as perfectly able as the most virtuous to refrain from it or do good instead.

But the Libertarians indignantly ask—How can we be morally accountable, if all we do, we do by necessity? And I answer—Our natural dispositions whether good or bad, and our external circumstances whether morally favourable or unfavourable are not *absolutely* necessary, but are determined by our *own* good or evil deeds performed in a former state of existence. The *ultimate* origin of evil indeed is a mystery to us, and it is no less so with the Libertarians than the Necessitarians. But why do I resort to the doctrine of a previous existence? It is on the theory of Necessity alone that we can be properly held accountable. And here I cannot do better than quote the lucid explanation of the Philosopher of Britain and of the 19th century—Mr. John Stuart Mill.

"On the theory of necessity (we are told) man cannot help acting as he does; and it cannot be just that he should be punished for what he cannot help.

"Not, if the expectation of punishment enables him to help it, and is the only means by which he can be enabled to help it?

"To say that he cannot help it, is true or false, according to the qualification with which the assertion is accompanied. Supposing him to be of a vicious disposition, he cannot help doing the criminal act, if he is allowed to believe that he will be able to commit it unpunished. If, on the contrary, the impression is strong in his mind that a heavy punishment will follow, he can, and in most cases does, help it.

"The question deemed to be so puzzling is, how punishment can be justified, if men's actions are determined by motives, among which motives punishment is one. A more difficult question would be, how it can be justified if they are not so determined. Punishment proceeds on the assumption that the will is governed by motives. If punishment had no power of acting on the will, it would be illegitimate, however natural might be the inclination to inflict it. Just so far as the will is supposed free, that is, capable of acting *against* motives, punishment is disappointed of its object, and deprived of its justification." And further on, the same profound philosopher says—"Suppose it true that the will of a malefactor, when he committed an offence, was free, or in other words, that he acted badly, not because he was of a bad disposition but for no reason in particular: it is not easy to deduce from this the conclusion that it is just to punish him.

"That his acts were beyond the command of motives might be a good reason for keeping out of his way, or placing him under bodily restraint; but no reason for inflicting pain upon him, when that pain, by supposition, could not operate as a deterring motive." And the author adds in a foot-note :—

"Several of Sir William Hamilton's admissions are strong arguments against the alleged self-evident connexion between free-will and accountability. We have found him affirming that a volition not determined by motives "would, if conceived, be conceived as morally worthless;" that "the free acts of an indifferent, are, morally and rationally, as worthless as the pre-ordained passions of a determined, will;" and that "it is impossible to see how a cause, undetermined by any motive, can be a rational, moral, and accountable cause." If all this be so, there can be no ne-

cessary connexion between free-will and morality; it would appear, on the contrary, that we are naturally unable to recognise an act as moral, if it is, in the sense of the theory, free."

I have already explained to you the nature of our doctrine of Necessity and have given the reasons that lead us to hold it. It is no other than the assertion of the law of causation in the moral world, an assertion based upon the observation and examination of facts and principles as certain and clear as those which assure us in the physical world that every event must be preceded by a cause.

But what does the Lecturer mean when, reflecting upon our doctrine of Necessity, he so beautifully says?—'What we do, we do by the Divine essence implanted in us.' He has doubtlessly derived this notion along with all his other notions about our religion and philosophy from the sayings of the vulgar, just as he has got his ideas about our city from 'the thorough-bred Benares rakes,' as he himself says. I may remark, in passing, that the derivation of the name 'Benares'—*baná huá hai ras jismen*, which he himself acknowledges, in a manner, to have heard from the said sort of men, had never reached *our* ears before he told it to us—a significant fact, combined with his testimony of our city furnishing every instance of depraved humanity, in giving us some idea of the company our Lecturer frequented during his short sojourn in Benares. Now to the subject. If he had consulted a Pandit, one that really deserved the name, he would have told him that our in-dwelling Divine Essence does not prompt us to any action either good or bad, that it is Pure Intelligence, perfectly passive, the witness of our actions, and is therefore called साक्षी, द्रष्टा, besides its common appelations of अन्तरात्मा, अन्तरपुरुष &c. Far from imputing our evil deeds to the promptings of our in-dwell-

ing Spirit, our Scriptures frequently warn us against sin by teaching us that he witnesses every one of our deeds, in whatever secrecy we may fancy we may commit them. Does not the Lecturer's vast Sanskrit learning include those innumerable texts among which are the following from Manu and the Mahábhárata, or his learning including them, does his love of truth force him to ignore them ?—

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥
मन्यन्ते वै पापकृतो न कश्चित्पश्यतीति नः ।
तांस्तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः ॥

Manu, viii, 84 and 85.

"The Soul is its own witness, the Soul is its own refuge: Insult not thy own soul the best witness of *men.* The evil-doers think—'no one sees us;' but the Gods see them and their own Internal Soul."

एकोऽहमस्मीति च मन्यसे त्वं
न हृच्छयं वेत्सि मुनिं पुराणम् ।
यो वेदिता कर्मणः पापकस्य
तस्यान्तिके त्वं वृजिनं करोषि ॥

Mahábhárata, Adiparva, 3015.

"Thou thinkest 'I am alone;' thou knowest not the Ancient Saint dwelling in thy heart. Thou committest sin before Him who is the knower of every evil deed."

यो ऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
किं तेन न कृतं पापं चौरेणात्मापहारिणा ॥

Mahábhárata, Adiparva, 3014.

"He who professes himself otherwise, while his Soul declares otherwise, what sin has he not committed, that thief—that purloiner of his own soul ?"

But the Lecturer might have heard that couplet of the Bhagavad-Gíta :

ईश्वरः सर्व्वभूतानां हृद्देशे ऽर्ज्जुन तिष्ठति ।
भ्रामयन् सर्व्वभूतानि यन्त्रारूढानि मायया ॥

(The Lord, O Arjuna, dwells in the heart of all creatures, whirling them by his mysterious power, as if they were mounted on an engine).

This simply means that the phenomenal universe in which we are placed and of which our physical nature is a portion and which causes our activity is but an evolution of the power of God, being ideas imprinted by Him on our minds according to certain fixed laws. This is no other than the spiritualism of Bishop Berkeley ; this is substantially the same with Mr. John S. Mill's doctrine of the 'Permanent Possibilities of Sensation.'

Before leaving the subject of Necessity it seems proper to remark that Mr. Mill recognises another kind of Necessity distinct from the doctrine of the causation of humen volitions, which he calls Fatalism and sub-divides into Asiatic and Modified Fatalism. Whatever be the beliefs of the rest of Asia, India disclaims either of these kinds of Fatalism which hold that our actions or character are absolutely governed by a mysterious power, that is, according to the former sort, one destined, for instance, to do wrong, must do wrong, *in spite* of his virtuous disposition, and according to the latter, his character must remain bad, in spite of proper efforts to improve it, and he is therefore not accountable for his actions.

Mr. Lakshmaji's theism is shocked by the mysterious ordinance of good and evil, as apparent to mankind in an extremely small portion of infinite time and the in-

finite universe, which must be believed by every real theist to be ultimately productive of universal bliss:

"All Nature is but Art unknown to thee
All Chance, Direction, which thou canst not see;
All Discord, Harmony not understood
All partial evil, universal good." *Pope.*

But he heartily embraces the theory that Infinite Mercy will hurl frail man, surrounded by a thousand temptations, into an *eternal* hell, never in *endless* time to be taken out of its fires, for faults committed by him in the small span of his lifetime.

My time and space do not allow me to make any particular remarks on the Lecturer's retrospective view of our country, but I cannot help expressing my wonder how the gentleman could have the boldness (though he craves our indulgence in conclusion) to publish and read before a respectable society accounts for which he gives no authority whatever and of which the greater part he had simply drawn from his imagination.

I would conclude my remarks by quoting examples of our Lecturer's English and logic, though of the latter you have had so many instances as must have already nauseated you.

Frightened at the apparition of a Folly which his own impure imagination had created, the Lecturer exclaims —'There cannot be a more conceivable folly than this!' By the bye if it was to him the most conceivable folly, what need had he of being so much terrified at it?

The following sentence, however, was the necessary product of his Latin Scholarship: 'He is either transported after *this corporeal separation* to enjoy eternal bliss in heaven

&c.' which idea a mere English scholar would have expressed thus—'he is either transported after his separation from this body &c.'

Another example :—

"Is it not the greatest insult that we can offer to the Almighty *by representing* him in any shape."

But to read the following is a real amusement: Speaking of Polygamy and the absence of widow-marriage among us he says :—

"Both these evils are so inconsistent with human nature itself that none but those who have had the benefit of a good English education can see them and strive to eradicate them."

The evils are inconsistent with human nature itself yet they are not visible to any one who is not educated in English. Nay the fact of their not being apparent to mere human beings is the very consequence of their being inconsistent with human nature.

But the following is an instance at once of his ratiocination and sense of decency :—

"The unreasonableness of polygamy and the evils which it produces cannot be apparent to men whose minds are unhallowed by English education and who *consequently* live like human stallions."

For men to live like human stallions is the inevitable consequence of the want of English education. By this time, let me remark parenthetically, you must have been convinced that all the virtues under the sun are the results of English education and all the vices the consequence of the want of it. Would it not have been a matter of sur-

prise, if such a philosopher as our Lecturer had found any thing in our Religion or Philosophy that was not 'preposterous and absurd,' that was not 'the fruit of endless, and superstitious priest-craft?'

Here is an instance of the Lecturer's Sanskrit scholarship :—

यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह he renders 'from whence (the Supreme Being) words—the vehicles of our ideas—turn back, not comprehending with mind.' Scarcely any sense can be made out of this. The meaning is—From whom words *together* with the mind, turn back, not having reached him, that is being incapable of making him their object.

Now, gentlemen, in conclusion I feel myself bound earnestly to advise our Lecturer, if he has really at heart the good of his country, if he really wishes to be, in any way and in any degree, useful to his countrymen, first to endeavour to command their respect, which he cannot do, without entertaining a gentlemanly regard for their feelings, without cultivating a love of truth, modesty and a sense of decency, without setting aside pedantry the sure accompaniment of little minds, and without, above all, acquiring by an earnest and thorough study, a right comprehension and a just appreciation of the holy teachings of his own religion.

